/141 cont./

231 Every member of the family knows every head of its herd
233 of livestock, and the men every head of the large livestock of
422 the entire village. Nevertheless, marks of ownership are used, which, for the horses, consist of branding irons with the first initial of the owner, such as are used by the colonists and may be bought there. The cattle have as marks of ownership small cuts in their ears in the form of a triangle, square, or semicircle, or a corresponding piercing of the ears. Pigs and sheep have the same marks of ownership in their ears.

231 Sheep (pĩña) are kept chiefly for their wool, though they
236 are also eaten. The total stock of the village, however, is so
[262] small that only every third family on the average owns one or
[422] two sheep. The other families must obtain the wool they need
[437] from the sheep owners in exchange for other things (see under "Trade and Transportation" /see p. 92 /). /142/ Pigs (čúče)
231 are greatly coveted because of their meat, but there are not
[422] enough of them so that every family can own one, only about every second family. Like all the other domestic animals, they roam about freely in the vicinity of the farmyard and must forage for their food. They are prevented from getting into the fenced fields by having a frame made of three sticks hung around their necks.

[343] Stalls for the animals or regular and special feeding or
[232] care are unknown. The owner puts rock salt in the pasture areas for the cattle and horses every Sunday. Occasionally scraps of arracacha or maize are thrown in front of the house for the pigs, which must then forage for them. Chickens (ẗaly; rooster = atalyepĩtste, chick = atalyelúčkwe are now and then fed with
235 maize or peck at the arracacha lying about in the dwelling. To feed baby chicks the woman chews some maize and spits out the
[685] mash for them. Every family has a few chickens, but their number does not grow large because foxes and neighbors are always
[422] stealing those wandering free. Hence the average figure remains
231 at only two to three chickens and a rooster per family. In many
262 houses guinea pigs (fits) run about, living on refuse from the kitchen and, when roasted, prized as a delicacy.

/142 cont./

231 There are dogs (álko) in almost every house. They are supposed to protect the chickens from the fox and the house from strange persons. We never met any really vicious dogs, however. They are all very undernourished and cowardly and, in addition, are of a small, short-haired breed. There are no larger dogs, say, [262] of the size of our shepherd dogs. They must hunt for their food, which consists chiefly of the meat of dead horses, since the people do not eat horse meat. Only very rarely are the remains of human meals tossed to them. Cats (mis̆) are rare. Only a few families have one. They serve human beings by keeping the [235] house and storerooms free of mice. Ducks (páto) are likewise very [262] rare; we came across only two each in two houses. They are greatly prized as roasts.

Bees (c̆i 'nc) are kept by only a few families. They are smaller than our German honeybees and of a yellowish brown color. There are no special beehives; rather, an old, hollow, but still standing tree-trunk is used. In one case they nested in a house post next to the doorway. Their honey (c̆í 'nc mil) is dark brown, [237] like syrup. Beeswax (c̆í 'nc) is used to strengthen the agave-fiber string with which broken chicha bowls are repaired and fireworks are made.

/143/ e) Hunting and Fishing

224 Neither plays any great role in the economy of the Paez. [433] Moreover, there is no special class of hunters or fishermen. Hunting is practiced only by the men and, for lack of big game, generally extends to smaller mammals, rabbits, monkeys, and to birds. Only in the mountains is it possible to find and to hunt the c̆ái and gwágwa. The former is a kind of deer, so I was told, and the gwágwa a small animal similar to a badger.

The greatest frequency of the hunting trips of a man is about one day a week. Mostly, however, the men go hunting [231] less often. This is done alone with dogs in the vicinity of the [776] houses, whereas a hunting trip in the mountains is generally made by several men, since a man alone is afraid of gĕlyŏmp, the mountain spirit.

/322 cont./

231 arracacha. Dogs, cats, and pigs live, the first on kitchen refuse, the second by hunting mice, and the last on grasses and roots from the thickets. They are not familiar with breeds of cattle, hogs, and sheep. Only the guinea pig is regarded as American, while the other animals are said to be genuinely Spanish.

[236] Sheep seem to have emotional value because they provide the wool for people's clothing. They are kept with affection and rarely sold or eaten.

Dogs also seem to have emotional value because of being the guardian of the houses and fields. In addition, they have symbolic value: they are the iron curtain, the protective barrier against the dark memory of the Pijao. If the latter were to reappear again, the natives argue, they would not be able to approach /323/ the houses, because dogs live there, which would inspire fear in the Pijao, for they are so dangerous for them that mere contact with their footprints or their hair would kill them. In the legends and tales there is frequent reference to these de-
[552] fensive concepts. The dogs have special names: Guagás (white),
[685] kuchi (black), salgento, pitán, policía. Dogs that eat sheep are invariably killed with a shotgun without previous consultation with the owner.

[262] Guinea pigs are the favorite food of children. They kill
[252] them by strangling them and eat them boiled. These animals are
[782] not used as offerings to the Duende. Nor do they serve as presents
[755] for friends or relatives. They are also used to combat mental illness by covering the patient's forehead with the entrails of the still living animal.

●235 They "cuidan" /show special attention/ to favorite persons
[554] with chickens and eggs. They have mingas with turkeys. Eggs
[262] are consumed, but in general they are sold.
[432] They use the honey and the wax from the hives of wild bees.
222 The honey, they say, is good for persons who suffer from "cold."
237 With the wax they soften hide lassos, and they occasionally use it
[757] for illumination. Domestic hives do not exist.

231 Wild animals, such as parrots, chicaos /a kind of bird/, squirrels, and micos, are never domesticated.

/346 cont./

466 given to him. From the harvests of maize, frijoles, and
427 arracacha the owner receives one bag (approximately half an
[241] arroba) of each product, and one or two bunches of the plantains.

231 He says that the hacienda owner has permitted him to raise
427 animals, but he has none, because he spends more time working
466 on the hacienda than in his own house. He says that he owned
[235] some 20 sheep, but is finished with them. Now he has only eight chickens.

427 The informant is the son of another tenant farmer and
466 grew up on this very hacienda. He has owned the house in which he now lives for 18 years. He has not signed any kind of document with the owner and has not been bothered by him about the possession of the house, but rather, on the contrary, has been urged by him to repair the house. In exchange for the use of the house and the land he is obliged to pay three days for rent
[465] per month, eating his own food and using his own tools. On the other days of the month he works for the same owner for daily wages, earning two pesos a day, excluding, of course, the days of religious or national holidays. Each week he re-
[452] ceives 12 pesos. From the owner he buys maize, manioc, and frijoles on credit, which is immediately deducted in labor. The owner only gives him salt and bananas. The panela comes from what he produces.

466 Since the informant specializes in milling and the making
427 of panela, he ordinarily does nothing else. His work begins at
257 six in the morning and ends at ten at night. He is assisted by his
[463] wife, who earns one peso a day, a deaf and dumb son who earns
[512] nothing, and another son who carries the cane to the sugar mill.
[465] This one is married, is also a tenant farmer, earns two pesos a day, and has a separate clearing. His wife does not help in the work because she stays at home caring for the house, looking after the children, and weeding the garden and the clearing.

427 At the mill he works even on Sundays at wrapping panela,
257 a task that cannot be neglected. Ordinarily he spends two weeks
461 at the mill and has the following one free (without pay) to rest,
466 to look after his own field, or to hire out his labor to anyone who